728 [139 cont.] The natives of Taumako, according to their own statements, use their large sea-going boats not only for purposes of trade, but also for distant expeditions of war, and that the inhabitants of the other islands are not averse to pursuing the profession of warfare by sea is shown by the huge number of arrows that they always carry along in their boats (6). In Vanikoro the members of the D'Urville expedition

6. Dalrymple, p. 127.

witnessed the very promising beginning of a sea battle, which, [728] however, was prematurely interrupted by the intervention of a chief (7).

7. D'Urville, pp. 172 f.

## Society and the Family

614 The basis of social relations on Santa Cruz, as far as the main island is concerned, is a pronounced exogamous totemism. Joest learned the names of 12 totem groups (nau). Most of them [825] were of an animal nature: kuli = dog, mbo = pigeon, kio = chicken, furthermore betila = whale, natu = dolphin, mbua = shark, and three other [140] fish, mbu, mbilla, and niõda. In [824] addition there were the following plant totems: talao = papaya, maka, and kanalapiti. In connection with this, the system of [601] kinship terms is classificatory. No one is permitted to marry a member of his totem group, no one may eat his totem. In the case of plant totems, cutting them down is also forbidden. A person whose totem is the dog may not give a dog any of his food (1). The husband must also respect the totem of his wife (2).

1. Joest in Baessler, pp. 381, 386 f.

2. Joest, ibid., p. 383.

/198 cont./ The cause is almost always the
628 assault of a woman, which should be atoned for by the death of
[614] the offender, but, after a great number of arrows have been shot off, the matter is usually settled by the payment of a fine (3).

3. [Coombe, p. 180 (cf. also O'Ferrall, section "Historical Sketch") reports that when peace is concluded the side that has had the fewer losses must give the other side the same number of boys as their excess casualties, and these boys must climb a tree, whereupon they are shot.]

[1128]

Most of the villages live in indolent peace with one another. It is as a district, however, that the people regard themselves as a
[634] unit and stand together in a fight with another district. Thus, in
[619] 1912 latent hostility had existed for many years between the inhabitants of the east and west coasts of Graciosa Bay, and communication between the two shores was almost completely cut off.

411 As for weapons, I did not find the blowgun anywhere (4),

4. [Cf. Ethn., I, p. 132.]

but I did manage to acquire a few war clubs (Fig. 46) (5). They

5. [This must have been the kind of club that Markham mentions for Nukapu, not the dance club; this is probably also the kind of club with which Bishop Patteson was slain on Nukapu, both of which facts should be mentioned in connection with Ethn., I, p. 132. In mission circles the impression seems to be that Patteson was killed with a bark-cloth beater (O'Ferrall, section "Historical Sketch"; Coombe,

[1177]